

JACKSON, MISS., SEPT 23. 1886.

EDITORIAL

NOTES AND COMMENTS

The men who pray ought to be a source of power for good than they are in the administration of civil affairs. — *Central Baptist* We might add that they have so little influence because they take no sensible way of making themselves felt. — *Grace and Congressman Hunt speaks* I address the other day to the *Central Baptist* society, I am reminded of the Baptist mother of Wm. Lloyd Garrison, of the Baptist pastor, who was the father of Henry Clay, of the Baptist deacon, who was the Father of Gen. Hitecock, the Baptist parent whom I well knew, the father of President Arthur, of the Baptist parents of Garfield, and the loved Baptist mother of Abraham Lincoln, samples of a vast company who in one way or another have indelibly impressed the life of our country. — *Westminster* President Cheyette, a *Blue Mountain*, was very also a *getting married*, and now he is keeping his wife in the hospital. — *Brother J. H. Lane* reports good meetings in a steppe away to Arkansas and plucked a filly from the home of our good Brother Seney, whose name a long time ago wrote in golden letters with the few. — In the language of Deacon Garrison, "Cincinnati is a city of the living dead." — *Brother J. H. Lane* reports good meetings in his church. He goes to Cipton where correspondents will please address him. — "I have learned by experience that we as Baptists cannot advance our cause in unchristianization at Sunday Schools." Col. Robt. in *Arkansas Baptist* Just so, and it is true some Baptists were finding it in our Association Meetings. Hobbs, Cipton, Jamper, Grove church, six miles Southwest, Saturday before last, Lord's day in Oct. Tombiger, Oct. Place not given. Salsens, Antioch church, Jasper county, Saturday

and Lord says in Winchester Standard, of Winchester, Wis.: "Rev. William Green has returned from his trip to Mississippi. In a sermon of last Sabbath night he said he was in great revival while in that State. He saw 84 persons unite with the church there, and saw 154 persons unite with the church during the last 24 days of his stay." He said the Prohibition question was the great question in that State, and read interesting extracts from newspaper articles on the subject. His opinion in Prohibition, according to these extracts a man who is not a Prohibitionist does not have much standing in the churches or the circles of the better part of the people down there. Mr. Green predicts that Prohibition will be the great confederation of Mississippi before long. Four counties voted Prohibition one day while he was there. He thinks Prohibition will soon be the great National question." Bro. Green did not work while with us in Mississippi. Can't become once a sear—A visiting brother says: "You ought to have been at the New Lebanon Association to have heard Brother T. C. Carter. A very able preacher who came down from East Tennessee to get subscribers for the Baptist Register. He sang the changes on the fact that the field is the world, and that a Baptist newspaper has a right to go anywhere." Prof. C. L. Cooke and E. Harrison told him: "We love the world, but we love our State particularly, and the Baptists of Virginia owe it to themselves to put their strength upon their own. Religious Herald," and put it in every Baptist paper in the United States. He said they were doing more religious work here than elsewhere. And do not mislead you to themselves to put their strength on the Record and put it in every Baptist family in the State. If that were done how the cause would move. Elder A. A. Lomax, who has been sumnering in Tennessee in quest of health has returned to his post—Brother Head is dead. Died Saturday at 9:30 J. W. Mathis, Louisville, September 16th. This has passed from us as one of our able preachers. We are sorry to hear of his preparation for us a sketch of his life."

We have calls to attend many more associational meetings than it is possible for one man to attend. Let the brethren remember this and everywhere take hold on the work of the Lord, waiting for no one.—Dr. Renfro is at the helm of the Alabama Baptist now, and will surely put on the armor of truth to circulation with correspondingly increased success.

Brother T. C. Carter, the charming chairman of the excellent committee on Temperance, which met recently in Meridian, has come to make his home in this our "Queen of the Delta, and Gem of the South," and he will handle a large number of the seventy-five thousand bales of cotton that will be shipped from here this season. His presence cheers our little church.—E. E. King, Greenville.—A good brother wishes to know, if the Record will publish notices of men going forth to marry a preacher, who will give notice, take a course at the Seminary? No, we do not believe that; we mean simply that it will be well for girls to encourage their preacher-swearthearts to get the best possible preparation for their work. There are preachers who can't go to College or Seminary, and they need wives. We hope they will all find them and of the best. But dear girls do try to preach yours off to school.—Deacon John Powell has found in Wakeasha, Wis., a town to which he has just moved, a fine new school building for a population of 4,500; the people all pull together in everything, the sheets are beautifully shaded; the surrounding farmers raise all they need and have a surplus

posed \$500,000; but best of all the
 Baptist church the finest building in
 the city, is located centrally and has
 an able cultivated minister who
 preaches to crowded congregations.
 The good Deacon says he is improving
 and will soon be at home. Little
 wonder, good water and plenty of
 Baptist religion ought to cure him.
Last week's Richmond
 death of three who died of a very
 bad case of smallpox. At the very
 least, Estill, of Oxford, a
 noble man by nature, a simple minded
 Christian by grace, Mrs. Pierce, a
 true woman with excellent culture, a
 large endowment of common sense,
 a well rounded character and a heart
 enriched with divine grace. Dear old
 father White, tender hearted,
 and a true Christian. His presence
 was a benediction. How sweet their
 memory.....Charles A. Wolfe, who
 was nominated for Governor of
 Pennsylvania by a Convention six
 hundred strong is a pronounced
 Baptist. President Robinson of Brown
 University, at the late meeting of
 Trustees reported in favor of opening
 that school to both sexes alike.
Wish it was Estill.
The division of the
 sexes in education is without the good
 reason to sustain it, but many good
 ones against it. I don't know how
 I could get along without taking the
 Richmond-J. W. Beeman, at Columbian
 Association. Maj. Nunn says he got
 along well enough without taking it
I have read it. My business travel
 in Texas brought me up yesterday
 evening in Belton, saw the
 graves of the soldiers who died in the
 number of deaths in town recently.
 wounded to death by "the sword of
 the Spirit." I attended the funeral of
 eight of them last night; funeral
 services conducted by Elder M. V.
 Smith. Among the number were two
 of our people. I saw the graves of the
 "harvest" take many such. The
 converts of this year and make better
 preachers of them than you and I
 have ever been. R. E. Melvin, Sept.
 15th, 1886. If I have to select a
 pastor for my church, who will do it
 I will select a man who can get at the
 hearts of men; a man who will not
 list all in the work of God. J. H. H.
 Buck.....God requires men to con-
 tribute their money to him just as
 reverently, just as devoutly as we
 worship him and sing his praise. J. H.
 Buck.....Any plan that does not
 mend itself to any thoughtful church,
 if well worked, will succeed well. H.
 J. VanHaunder.....I want us to
 get it into our churches and into our
 hearts, that giving is worship. J.
 W. Beeman. This being true, ought
 it not to be as regular as other forms
 of worship.....My experience is
 that children trained up in the Sun-
 day-schools make the best Christians
 when converted. J. R. Farish.....
 I think it is the best thing we can
 do. R. Sample.....One thing that
 acted my attitude toward the liquor
 traffic, that was the fact that it send
 10,000 souls to hell annually. J. H.
 Gambrell.....The great need of
 our country is enlightened Christian citi-
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converts at Clear Creek church, O-
ne received by letter, with perhaps
two or three more to be baptized.
Troy, Miss, Sept. 25: We are
in a fine work here. Sixty have con-
fessed Jesus and we are looking for
many more. B. Hatch. We had
a good day in our church yester-
day. Raised \$113 for Home Missions,
to finish bell tower, enough salary
for having preaching every Sunday,
besides having a conversion, the eldest
son of our lamented Brother Head-
W. A. Mason, Crystal Springs, Sept 21.
On last Sunday the 19th, we per-
formed the sad service of burying our
beloved Brother J. B. Hirsch, pastor
of the Baptist church, Okolona. He
died the 18th, of a brain affliction, af-
ter an illness of about ten days. The
church and the whole community, as
well as the grief-stricken wife, feel
greatly bereaved. The large concourse
of people attending the funeral service
bespoke the high esteem in which he
was held. I will leave the duty of an
appropriate and full account of his
life and labors to another M. S. S.
Nashport, West Point, Miss.,
A good sister writes from our S. S.
Society: The Rio unit is preaching here
for, when I am done with it I give
it to some person to read and now
some of them stop me on the street
to be a copy. Brother L. E. Hall
is now associating with Brother Gres-
set of the Southern S. S. M. Ellis took
the field in the forenoon of that
day. Brother S. M. Ellis looked in
on us last Wednesday. He had a
good word to say about the Strong
River Association.

WHISKY BAPTISTS

Are there any such Baptists?
Yes, there are members of the
churches who drink whisky, sell
whisky, advocate whisky, and vote
for whisky. In short, they identify
themselves with the evil in every
way possible. We are thankful
that there are not many such; that
there are some the numerous ques-
tions as to the proper course to
pursue with them give painful evi-
dence. The number of such brethren
is decreasing constantly, but still
they trouble the churches. "What
shall the churches do with them?"
It appears to us that no short,
decisive answer could be given.
Circumstances must be considered
and circumstances vary much.
There are plenty of people now liv-
ing who can remember when drink-
ing was well nigh universal. The
best people, preachers, deacons, and
all drank when they felt like it.
That was the sad time, they said.
Harvest. Those good people did
not see the evil they were doing.
Some of the old leaven of igno-
rance of the wrong of the liquor
business remains. Eight years ago
there were churches almost a num-
ber in the use of whisky that are now
solidly against it. Why the change?
Education. They have been in-
structed. The agitation has led
them to think, and they have hon-
estly reformed their conduct to
the new light received. This is
mainly a matter of education, and
we must not be too eager for the
results. They will come. Therefore
our advice in general, is to exercise
the forbearance toward the erring
brethren. Do not be too certain
that they mean wrong. Many
brethren have very foolish notions
about this question; they do not
vote saloon or no saloon in their
minds, but various other questions
enter into the issue.
Then, if it is certain that some
have acted with "malice afore-
thought," there remains the duty of
trying to reclaim the wayward,
and that is to be done in the spirit
of meekness. The period immedi-
ately following an exciting cam-
paign, when passion has full play,
is not the most propitious for ap-
pealing to the consciences of men.
Wait a bit, and then approach the
erring with gentleness; you may
win them thereby.
But shall the churches bear an
open affiliation with the liquor busi-
ness indefinitely? No. There
must be an end to it, and that end
comes when there has been ade-
quate instruction, patient waiting,
and earnest entreaty. If a brother
persists after all these, he gives evi-
dence of a want of true piety, his
course is hurtful and without ex-
cuse—exclusion is all that remains
to the church to vindicate her in-
jured honor and the purity of
Christianity. Every case must be
taken by itself, and dealt with
somehow as here suggested.
The time is evidently approach-
ing when the churches will be free
from this great incubus. The pub-
lic will be so enlightened that to
sin in this respect will be to sin
against light and knowledge. Then
prompt and decisive action will be
proper.
Let us hasten that time by an
active campaign against the evil, by
training the children, circulating
temperance literature, and in all
practical ways. Meantime, we
must act with great wisdom and
firmness.

TITUS III: 8.

These lines were written for last
week's paper, but in making up
they were crowded out for other
matter. This is perhaps well as
the article of Brother Dobbs will
have a week to "strike in."

We have no desire for prolonging
the discussion of the interpretation

This passage. That the Holy Spirit is well put in a position, held by himself and by other eminent Bible students. We do not at all undervalue the opinion of such scholars as Trench, Elliott and others. While we do not purpose to pursue this discussion, there is a remark or two we wish to make.

It is not a matter of great consequence which interpretation of this passage be the correct one, as both are Scriptural.

It should be borne in mind there is no issue as to the doctrine urged by Brother D., and those who interpret the passage as he does. Christians do daily "grow in grace," and are renewed "day by day," by the Holy Spirit. The only point at issue is as to whether this doctrine can be deduced from this passage. We are not convinced that it is taught here; and this is said with the profoundest respect for the opinion of the Columbus pastor.

Without repeating what has already been said, and after additional study of the points, it seems to us that there is weight in the grammatical considerations presented.

As to the variation in the text, which would insert "the Spirit" before "renewing of the Holy Spirit," we are greatly surprised that our Brother should have referred to it. For, while we have not a complete critical apparatus at hand, so far as we have been able to look into the matter, there is no evidence of any consequence to sustain the insertion of *the Spirit*. Such a reading is not even mentioned by either of the following great scholars, Tischendorf, Tregelles, Alford and Griesbach, that is, as having any evidence for its insertion in the text.

Two manuscripts insert "through" before "Spirit," and this is the nearest approach to Brother Ds claim that "the Spirit" is the nearest approach to "renewing of the Holy Spirit," so apparently Theodoret. The marginal note of the revised version surely is not based upon such a reading, for it marks the absence of the preposition. These marginal readings are all given in *italics* and the words supplied are Roman or straight letters—just the reverse of the usage in the text itself. In this case the marginal reading is, "through the renewing of the Holy Spirit," thus showing that, while the preposition might be understood in the rendering, it is wanting in the original.

We have no desire to push our interpretation, but feel assured of its truth.

ALL FOR CHRIST

The spirit of entire consecration in the service of our Savior is one of the most blessed fruits of the gospel. The possession and enjoyment of this spirit is a great need of the every day piety of many, and we are persuaded, of the majority of Christians. We all need an ever-present feeling that we are the servants of Christ, and that everything we do we do it as his servants. Everything that pertains to the care of the body, all the little offices necessary in supplying its wants, ought to be performed as acts of service to Christ.

If we can always remember that "we are not our own, that we have been bought with a price," and that therefore life should be an unbroken line of service to Christ then a greater dignity and importance are imparted to the littlest of our daily acts of life. This was a matter of sufficient importance to claim the attention of the Apostle in writing to the Corinthians. He said to them: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The subject in hand was the delicate question of eating meats offered to idols. While all things involving no crime are lawful, all things are not expedient because of influence upon others. Let nothing be done except what can be done to the glory of God. If we could feel that in eating and drinking, in buying and selling, in planting and hoeing, in feeding and carrying horses, in cutting wood, in making fires, in cooking, in sweeping and dusting, in nursing the baby, in darning stockings, and in mending all the little worries of life, we are doing these things as the servants of Jesus, then we as truly honor him as in making princely gifts for endowing a college or Theological Seminary. We would feel also that our lives receive a new dignity and importance and we would be restrained from doing many things inconsistent with our Christian profession. That which is well pleasing to the Master is not the grandeur or costliness of the act, but the spirit of *entire consecration* in which the act is performed. There is no reason why our religion should not be a daily living power. It might be so, and ought to be so, and would be so if we would do everything for Christ.

* Miss Helen Quince, daughter of our Prof. Quincy of Oxford, is a teacher in Miss Higbee's celebrated school of Memphis.

The following is the substance of the charge to the Columbus church given 2nd Lord's day in this month, (on the occasion of the ordination of Brethren Montgomery and Walker, to the Deacon's office) and printed at the request of brethren; if perchance, good may come to other churches:

Brethren, you have just heard the solemn, sensible and Scriptural charge, delivered to the deacons of your church, by Brother Vanlandingham. It falls to my lot to say a few words to you by way of a charge.

It seems to me that infinite wisdom is displayed in making all the officers of the church, elective by the church, so that there would be the closest sympathy between them and the church. I wish to remind you that these are your deacons, yours because you chose them, and had them ordained. This Presbytery could not, and would not, have ordained these brethren without your voice. They are, therefore, in the strongest sense, your deacons, and you cannot say that they do not suit you, because you chose them.

The Scriptures, defining the character of deacons, say, they must be *men of good report*. This was because they would need great grace. They must take the church on its hard, worldly side. The preacher is not so concerned with the delightful spiritualities of the church, but the deacon must deal with the cold temporarities, and abide with all that is hard and selfish and cross in our unsanctified nature. He, therefore, has a hard office. One of our papers speaks of short horned deacons. I thank God for them. If it were not for the pushing of the deacons many of the churches would rot down and many a flabby preacher would starve.

I have said that the deacons have a hard office, and now I wish to insist on two things.

1. Pray for your deacons. They will certainly need prayer. Their work is to handle many delicate and perplexing matters they will need great wisdom and tact. And there is no wisdom like that which cometh down from above; there is no tact like that imparted by grace. If you wish your deacons to serve you well, to so handle all your temporalities, that the church may be edified, do not fail to pray for them. They will often be tired, weary with their thankless work, the temptation to crossness will be strong; pray for them; that neither their faith nor patience fail them. Pray for your deacons; do not complain at them, pray for them, and again I say, pray for your deacons.

2. Make the work of your deacons as light and pleasant as possible. I know how it is with many deacons, from having been a pastor, but mostly from being the son of a country deacon. I can but say that it is a shame the way some deacons are treated by those whom they serve for nothing. Some graceless or thoughtless brethren go upon the plan of making the deacon's work as hard and unpleasant as possible.

There are two ways to make the deacon's work light and pleasant.

First, when he comes to you for your part of the church expenses, speak pleasantly to him. Some brethren treat the deacon as if he were a dead beat or a thief. "Well here you are again. I never see you; but it is money, money. You seem to think we are made of money. I will give you \$5.00 this time, but I am getting mighty tired of this thing." Such are some of the expressions which greet the faithful deacon. It is, on the principles of common decency, of behavior, a shameful way to treat a man whom you have appointed to do this very work for you, and who is doing it only for dear Charity's sake. Rather, brethren and sisters, show your smiles and best words for the deacons. You generally give these to the "poor preachers," as we are called. I do not know why we should be so called. No people have a better time every way. We get the best there is. I am sure I have a better time than the Prince of Wales; for I have all I can enjoy, and not half the style to support. Your homes and hearts are open to the preachers; divide with your deacons. When they call on business for the church, greet them with a smile and say, "I am glad you came. I must help all I can, put me down for so much. How are you getting along? I hope the Lord is with you in your work and that you will have good success. You must never forget me when there is need of help." And when he leaves, let him go with a warm heart. I have known deacons whipped utterly by the brethren who appointed them to that office.

Said one of the faithful to me, "I would rather, if able, give every cent this church needs than to ask the brethren for it." Is not the like that scandalous?

The second way to make it easy on the deacon is to be prompt in doing your duty. When he comes do not, if you can possibly help it, say, "Call again." Remember he

He is paid to do this work. He is not giving his time, and judge ye, is it not right, when he has walked a mile to see you on business, for you to not have him walk that mile again on the same errand? Make it as light as possible.

I remember a country deacon who rode many whole days only to be put off, and to have the ride over again.

Here is the pastor, and he is a part of the church. I have a word for you. You can help to make it easy or hard for the deacons. Some pastors are so so very good that they are about good for nothing. They keep clear of the whole question of giving, and, as to their support, they give out the impression that they live on piety mainly and that they think very little of being supported. But they expect the deacons to collect their salary and are hurt if it is not done. That is unreasonable. A pastor who shirks his heaven-appointed work to teach the scripture duty of giving, so far as he is concerned personally, ought to be starved. Anyway, he ought not to expect the deacons to reap when there has been no sowing. But this is a delicate subject, because he is interested in the subject. Not at all, if we take a sensible and Scriptural view of it. Any body knows that a laborer is worthy of his hire, and if he does not receive a living from his labor, he must steal or be supported by those whom he ought to care for. Faithful teaching will make the deacon's work easy and will be for the growth of the church.

PROBABLY RIGHT

It has been suggested that our notes on the Judson Association were not full. We did not write them, being in bed sick. They were written by another hand from such data as a man with a burning fever could think of.

The Association, reserving all control of their home work, very heartily argued to co-operate in the outside work of the Convention Board. Since the meeting we hear that the arrangement meets with the hearty approval of the brethren generally, all of which is very gratifying.

There is another gratifying thing about that meeting. When the report on publications came up, the brethren spake their minds very freely, and a good many of them do not think the Editor of the Record a sound Landmark Baptist, indeed they think he is badly off the track on some points, but they said good words for the erring brother and urged every body to take the paper for the good it is doing. Does this not look like the millennium is coming? We were not present when these things happened, but it would have been no better, if we had been there. If such brethren as Cook, Gilliant, Armstrong, Moore, Williams and others will use, they may say what they please.

As to the charge that we are not a good Landmark Baptist, it may be true. The truth is, we do not know what Landmarkism is. We did, but things are so mixed that Graves, Pendleton, Renfro and others who were in the business before us disagree as to what it is. We are only a Baptist and mean to be simply that till we get new light. Accept us as such brethren.

ASSOCIATIONAL MEETINGS

The Bogue Chitto Association met with the Magnolia church. Sickness prevented our reaching the ground till Saturday night. The body was organized by electing Eld. B. A. Crawford Moderator and Brother Turnipseed Clerk, and Brother Walker Treasurer. There was a full delegation from the 15 churches. This is one of the most compact bodies in the State. The churches had generally enjoyed revivals and were in a good condition. Brethren Allemand, Schilling, Crawford and Merrill are pastors here. But few bodies can boast of better lay men.

The visiting brethren were most heartily welcomed. Bishop Foster preached Saturday night and Monday night. The writer preached at the Baptist church Sunday morning and J. H. Gambrell at the Methodist house the same hour and two large congregations. Brother Merrill preached Monday night to a packed house.

Monday the business was transacted. There was no undue haste and no dogging. All was harmony. Every one seemed to strive to do what he could to advance the cause.

The Bogue Chitto is in hearty accord with all the work of the Convention Board. The report on the State work was to our liking. These South Mississippi Baptists have long been our admiration. They know nothing of theological novelties and they stand firmly on the Articles of faith. Arminianism has no place among them, and without they are a warm-hearted, generous people.

The report on Prohibition was a square edged name. It was inno-

the congregation while J. H. Gabbrell and others spoke on the subject. The writer made no speech, but he told of the colored Baptist church of Livingston, Madison county, which has resolved that no one who aids the liquor traffic in any way shall enter their pulpit or address their Sunday school. We simply said that, for one we would stand with the colored brethren, and forthwith every preacher present wanted standing room on that platform and all the brethren too. The vote was taken by rising—unanimous, then all the congregation voted—unanimous. Selah.

The labors over this was a tender farewell and Brother Morris, of the Fair River Association commended us to God, making special request for the venerable Eld. Felder Crawford who now lingers on the border land.

There was a woman's meeting Sunday evening which was well attended. Steps were taken to organize through the Association. Women now serve on committees and are encouraged to usefulness in various ways.

The hospitality was abundant and elegant. Our home was with Brother Vaughn, a Methodist minister. We cannot clerk of the county. We will not soon forget the kindness of this Christian family.

STONING RIVER.

We have but few particulars from this strong body and therefore wait a communication from some one present. All the news is good. The meeting was large and the spirit up to the high point. They took hold of the work in earnest and in general did well.

COMMUNICATIONS.

Programme

OF THE SUNDAY SCHOOL INSTITUTE, OF THE 2ND DISTRICT OF THE STRONG RIVER ASSOCIATION.

Time and place of meeting—Stonewall church, at 9 o'clock, on Saturday before the 19th Sunday in October.

Subjects—1st. Advantages and disadvantages of the present plan of general benevolence adopted by our State Convention.—Eld. J. H. Anding.

2. True Devotion productive of the truest pleasure.—J. N. Bush.

3. Family Worship.—Eld. S. M. Williams.

4. The Scriptures as the rule of life.—Miss Francis Francis.

5. Giving as taught in I Cor. 16: 2.—Eld. R. Drummings.

6. Is the increased liberality of our churches a sufficient evidence of Spiritual progress.—Eld. J. E. Thigpen.

7. A good conscience the best security against calamity and reproach.—W. B. Easterling.

8. A Christian Woman, her work and worth.—Miss Bel Johnson.

9. Method of Jesus Christ as Teacher.—F. L. Riley.

10. Character of St. Paul.—Eld. H. Laane.

11. Should Christians advocate the Temperance movement.—Eld. J. C. Backley.

12. Drunkenness.—Eld. J. A. Scarborough.

A. H. DATE, Chairman Committee.

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Two Important Matters

I write to call the attention of Baptist parents or guardians who contemplate sending their boys to the

STATE UNIVERSITY.

to the importance of letting their Baptist pastor know of their coming. I should be glad to receive letters introducing such young men to me, and it will give me pleasure to welcome them to our church and Sunday School. With out such letters of introduction several weeks might elapse, despite my best efforts, before we could get acquainted with all our Baptist young men. We desire to meet them when they first come.

We think too, it would be well for such young men as are church members to identify themselves with us by letter at once. University students have frequently been among our noblest workers.

THE CHARLESTON DISASTER.

I wish also to call special attention to the appeal in behalf of the Baptist church at Charleston S. C. which was published in the Recorder of last week.

It is hard for us who have escaped the fearful visitation to realize the wide spread desolation in the City by the Sea. The heart of great people has beat in sympathy with the distressed, and money has been generously given all over the land to relieve the wants of the destitute there. None of this goes to the rebuilding of the shattered churches. If these are made safe for occupancy in maps as are churches on the other side of the State do something for our dear brethren in Charleston in this hour of dire distress.

I close with a brief quotation from a private letter received from a relative in the afflicted City. "Our dear church at Charleston S. C. (Epist.) is terribly injured; at the least calculation it will cost \$20,000 to repair the churches. * * * Our church cannot do with less than \$12000. I hope God will put it in the hearts of some of His rich children to send us speedy help * * * We are having no services, just worshipping on the greens, or in Dr. Jenkins (Presbyterian) church, which is not regarded unsafe.

Will not the churches all over the State forward such amount as

Baptist church, Charleston, S. C.
J. H. EDWARDS.
Oxford Miss. Sept. 29.
Canton, Miss.

The meetings at Louisville began, progressed, closed, and were—out side of the shadows—caused by the sufferings and death of the beloved pastor, Brother W. H. Hoad—very sweet and precious meetings—to us all. The pastors and the people here have the meetings Saturday 11 a. m. September 1th. Brother H. preached again at night. Sabbath 9:30 a. m. found this faithful man of God at his post in the Sunday school, teaching his class, to whom he spoke while hearing the class lesson of feeling so well and vigorous. The Sunday school adjourned a few minutes before eleven, and as H. walked into the pulpit, opened the service—in the usual way—at once announced this H. chap and 3rd verse of Jeremiah, as text, but he had spoken but a few minutes when the brethren noticed a sort of hesitation, faltering, stammering an unusual thing with him. A little later, he was observed to move his right foot from place to place, as he stood preaching, although it had become numb. At this juncture he placed his hand to his head, remarking that he did not think he would be able to continue and finish his sermon. A moment later, he was in the arms of his brethren who caught him as he fell. After they had laid him down, and quiet was somewhat restored, he requested the congregation to sing. At the conclusion of the song he announced service for the night, and for some hours persistently refused to be undressed—saying, "I will rest awhile and be ready for night services." But the Lord said, "It is enough, cease from thy labors and rest."

There are brethren in Mississippi who have known him many years, and can speak more definitely of his works and worth than I, who have known him but for a few years, and leave this for them to do. He died on 11 days and died on Wednesday at 11:30 a. m. and was the last one of eleven who was baptized. He was rational as long as he was able to speak. Much of his time was taken in praying for his church and the people of Louisville and exhorting sinners. At one time he began, when he fell from his sermon and preached it through. He spoke with me a number of times about the interest of the meeting and at different times when I had questioned him to make such exhortations concerning the work he might be in his heart, he answered, "No, you understand the needs better than I do now, and you must look after those things. I am not enough." The meeting did grow good. The Lord was with us throughout. The church was very much revived and strengthened. Several came to me and said, "We were cold, so very cold, at first, that we came out only for appearance, but now we come in for Christ's sake." The people—very few exceptions—heard the gospel gladly. Never had better attendance—even the skeptical hearers—some were blessed. I do not know how many claimed conversion. Of eleven were buried with Christ in baptism. One other was received for baptism and others will follow.

Those baptized were, I suppose from 13 to 15 years, save one married lady, perhaps 23, and all of them very best families in the town, and this is saying no little, for Louisville has a splendid citizenship of refined and intelligent people. Most of our old invalid towns have the ladies and young ladies just received have determined, by the Lord's help, to reseat and paint the house, leaving the brethren to support a laudable contribution to missions and meet incidental expenses, etc. If the church should not make a mistake in the choice of a pastor, it is my conviction that his future full of promise.

Some good, strong man should locate at Louisville and radiate, and I think if the churches in and near Louisville will offer inducement of a suitable kind, this will be done, and if this is not done soon, very soon, I fear they will mourn over a great mistake. The Lord spare them this mistake.

My last (17th) sermon was preached directly to the converts for Christ of those who had just put on the garment, as they sat on the front seat alone, from Col. ii. 6, 7, 12, etc. This I invariably do for the last time to young converts. They gave substantial expression of appreciation of labor done. One dear young sister, whom I baptized, came to me and said, "I have given it to you. God will bless her and reward her faithfully." The rest no doubt would have done the same, had ability and opportunity allowed. But with an earnest prayer for the prosperity of the Louisville Baptist church, I close.

J. J. W. MATHEWS.

P. S. I came near forgetting to say that I put the verses "Know ye into the hands of seven or eight families in the Louisville, some of whom had never taken it before. A reading people is a prosperous and working people, and no pastor can succeed so well if his people do not

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